The Review.

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BISHOP SPALDING ON EMERSON.

In a rather Delphic letter to Senator Hoar,*) Rt. Rev. Bishop Spalding of Peoria said of Ralph Waldo Emerson:

"Emerson is the keenest, the most receptive, the most thoughtful mind we have had; and whatever his limitations, his failures to get at the profoundest, and therefore the most interesting truth, he is and probably will continue to be for a long time the most vital force in American literature. His influence will outlast that of Carlyle and Ruskin. His sanity, his modesty, his kindliness are greater; he is more hopeful and consequently more helpful than they. He himself says we judge of a man's wisdom by his hopefulness; and so we may give him a place among the world's wise men."

We must deplore such utterances because they mislead our people, especially the young. God knows too many of us study Emerson and other Protestant writers at the expense of our Catholic classics.

"What kind of keenness, thoughtfulness, and receptivity is that which leads to error?"—justly queries Mr. W. H. Randall in the *Catholic Columbian* (No. 24).—"To outlast Carlyle and Ruskin is only the survival of one heretic beyond another. The false prophet of Mecca will outlast the modern false prophets. Is mere natural hopefulness the test of wisdom? Is there a greater fool than the man who uses his so-called wisdom to enter the path to perdition? Did Emerson follow in the footsteps of the Son of God who laid down the fundamental principles of salvation? If Brownson was a wise man, what was Emerson?"

"No man," says the Christian Brothers' excellent Manual of

*) Dated April 14th, 1903, and printed by a number of newspapers. We quote from No. 24 of the *Catholic Columbian* of Columbus, Ohio.

English Literature (New York, O'Shea: p. 420), "however great, can expect to have society salute him who dares assert that Christianity shows 'an undue devotion to the person of Christ.' This was Emerson's fatal mistake, his fundamental error. Years shall go by, Emerson will be forgotten, but the Christ whom he failed to recognize will be adored by loving hearts and worshipped by loving minds."

It is true that Emerson's writings, both prose and verse, teem with an exquisite sense of beauty and that he was a master of pellucid and epigrammatic English; but these qualities tend to render his bad philosophy and want of religion all the more dangerous.

Of course, we are well aware of the truth of Pliny's famous saw, that "no book is so bad that it is not of some use;" what we deprecate is simply the more or less unqualified praise, by those who should be arbiters of public taste as well as morals, of writers who have little to recommend them beyond a facile style, and who have not only conferred no lasting benefit upon humankind, but rather helped to imbue men's minds with false principles and pernicious errors.*)

This view may run counter to that apocalyptic beast called public opinion; but has not Bishop Spalding himself taught us that "those who have best insight have a fine scorn of public opinion," inasmuch as "they are able to do without its approval and end by receiving it"? (Spalding, 'Socialism and Labor,' p. 89).

And was it not the same Msgr. Spalding who told us, not so very long ago, that "a man is not necessarily visionary or weak in mind, because he does not run with the crowd"? (Ibid., p. 67.)

"THE DEVIL IN ROBES" AND THE POLICY OF NON-INTERFERENCE.

Referring to the correspondence recently published by THE REVIEW on the subject of 'The Devil in Robes,' the Hartford *Catholic Transcript* (No. 1) observes:

"Cardinal Gibbons has consulted with the postal authorities at Washington, and the first Assistant Postmaster General and His Eminence agree that there is no redress in sight. It seems that the mails can be legitimately used for the distribution of the 'scurrilous and indecent pamphlet.' To try to stop the wretched traffic would be to advertise it the more—so suggests the Acting

*] "It is difficult for us to understand the fulsome laudation given Emerson by Catholics and even by some Catholic bishops. The Sage [?] of Concord is very much over-rated as a poet; and as a philosopher he is nearly always hazy, while his principles are anti-Christian, if not distinctly pantheistic."—Catholic Columbian, editorial, No. 25.

First Assistant Postmaster General. So acquiesces Cardinal Gibbons. Good authorities both, yet fallible like the rest of mortals.

It may be temerity to disagree with the gentlemen in question, but this policy of non-interference and utter silence has been tried for years and found wanting. Margaret Shepherd was a name to be conjured with as long as the individual who bore it was suffered to attitudinize as an escaped nun. But when it was proved to the satisfaction of all reasonable men that she was an escaped baud with the evidences of her lewdness as clear as the zenith sun, her profits waned and her admirers and supporters vanished. Only the base-born and the indecent clung to her in her shame.

The evil-minded and the suspicious, while ready and willing to believe all manner of dark things of the Catholic Church and her ministers, are not prepared to be cozened by a professional and proved impostor. They have a little human respect, in this point at least. And so it happens that when the creeping creatures who wallow in the mire created by their own filthy fancy are found out to be what they are, their dupes vanish and they are left to seek other avenues for their ambition.

Last season the Catholic Truth Society of England republished an article from the pages of the *Month*. It was the story of one who had escaped, not from a nunnery but—for sake of variety—from a hospital conducted by nuns. The pamphlet of the Truth Society with footnotes reflecting somewhat upon the truthfulness of the 'escaped' fell into the hands of the heroine in question. She brought suit against the Catholic Truth Society, and rather than fight the matter in court, the managers of that institution closed their mouths and opened their coffers to the amount of several hundred pounds. They were afraid of notoriety and courted the policy of silence.

The enterprising woman, elated no doubt over her easy success, had the good fortune to fall in with a copy of the *Month* containing the original issue of the article in question. She at once prepared for a second haul. But the *Month* didn't happen to be published by the managers of the Catholic Truth Society. The claim of the 'escaped' was brought to court. She and her charge were laughed out of doors. The costs, borne by herself, probably diminished notably the handsome allowance which she had received as a peace-offering from the Catholic Truth Society of England.

From this we see that there is more than one manner of dealing with professional slanderers. We confess that we incline to the policy adopted by the *Month*."

So does THE REVIEW.

LIFE INSURANCE IN GERMANY.

From an interesting article on this subject in the Cologne *Volkszeitung* (No. 1008) we extract the following:

Before the last stringent law on life insurance went into effect, on Jan. 1st, 1902, 23 foreign companies withdrew from the field, among them the Caisse Générale des Familles of Paris, which went into bankruptcy during the year. Despite the general business depression, all home companies made substantial gains, thus showing that they have the confidence of the public in their financial operations. Their funds are mostly invested in mortgages (towards the end of 1901, 80.1%), next in loans on policies and bonds (9.4%), but none in speculation papers, whilst, according to the latest insurance report of Switzerland, foreign companies follow the opposite practice. Thus of the foreign companies operating in Switzerland the French have only 5.9% of their funds invested in mortgages, the English 17.8%, the American 15.9%. More than one-half of the French and American funds were invested in commercial papers (of the American 47% were in railroad and industrial stocks). Thus in 1901, 23,000,000 marks of the 26,700,000 marks surplus of the New York Life, were gained by a rise in the market price of these shares. As a matter of course, market prices of stock may also fall and the security of the insured be thereby seriously affected.

The sum total insured in German companies at the end of 1901 was 6,700,000,000 marks, a net increase of 295,000,000 over 1900. The net increase of receipts amounted to 22,000,000 marks. After paying all expenses, there was a balance of 64,700,000 marks. This surplus was due to higher interest and decreased mortality and administration cost. Interest rates are nearly alike in all companies, but cost of administration and mortality vary greatly. On an average, the administration of German companies consumed, in 1901, 9.1% of their total receipts, while the decreased mortality amounted to 8.1% of premium receipts. One of the youngest stock companies showed an expense budget amounting to 184.5% of total receipts! Of the 64,700,000 marks surplus, 90% were paid back to the insured in the shape of dividends, viz. 33,700,000 by the mutuals and 24,400,000 by the stock companies. Shareholders in the stock companies received 4,900,000 marks as interest on their shares, or an average of 13.5%. The rates, of course, vary in the different companies; whilst the youngest paid nothing, the Atlas allowed 2%; *Berlin*, $30\frac{5}{12}$ %; *Victoria* 40%; *Janus in Hamburg* $46\frac{2}{3}$ %; *Lübeck* $62\frac{2}{3}$%.

Let the reader draw his own conclusions.

MASONRY'S OWN ADMISSION THAT IT IS A RELIGION.

Masonry has all the accompaniments, all the elements of a religion: ritual, worship, altar, priesthood, God. It is therefore a religion, at least as to external form, deny the fact as loudly as it may. We have shown that it does not deny its religious character even while asserting that it is not a religion; and we have proved that its very name of Freemasonry is consistent with its practice and scouts the idea that, in religious matters, it is or can be a "handmaid." Its aim is not to serve but to rule. We would therefore willingly turn to some other interesting theme, were not the subject so vitally important. This established, and the Church's case is as clear as daylight—she must oppose Masonry or prove false to her duty. No one can serve two gods in religion; no one can, at the same time, pay homage to Baal and Jehovah; a choice must be made between them. Thus the fuller that we prove that Masonry is a religion, the fuller we answer the question: "Why does the Church forbid her children to become Masons?"

The religious idea is the most prominent in the lodge, and Mackey's Ritualist, true to its nature, will never allow us to forget it. From the very first page, it prepares us for what it is going to tell us. We have only to listen and thank it for what, with blunt frankness, it will reveal to us in instructing the Entered Apprentice or candidate for the first degree. The opening lines are a preamble to a defense of ceremonies in the lodge.

"The necessity of some preparatory ceremonies of a more or less formal character, before proceeding to the dispatch of the ordinary business of any association, has always been recognized. Decorum and the dignity of the meeting, alike suggest even in popular assemblies called only for a temporary purpose, that a presiding officer shall with some formality be inducted into the chair, and he then, to use the ordinary phrase, 'opens' the meeting with the appointment of his necessary assistance, and with the announcement in an address to the audience explanatory of the objects that have called them together" (pp. 11, 12). This premised, let us listen to the argument.

"If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseeming abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the customs, and that as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting, should be still more impressive" (p. 12).

"It is a lesson that every Mason is taught at one of the earliest points of his initiation that he should commence no important undertaking without first invoking the blessing of Deity. Hence

the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer although offered by the Master, is to be participated in by every brother, and at its conclusion, the audible response of 'So mote it be; Amen,' should be made by all present.

"The Lodge is then declared in the name of God and the Holy Saints John, to be opened in due form, on the first, second or third degree of Masonry, as the case may be" (p. 16).

Note well what immediately follows:

"A Lodge is opened in the name of God and of the Holy Saints John as a declaration of the sacred and religious purposes of our meeting" (p. 14). And a little lower on the same page we are informed that a lodge is opened on, and not in, a certain degree, to indicate that the members of a lodge "are met together to unite in contemplation on the symbolic teachings and divine lessons, to inculcate which is the peculiar object of that degree" (p. 14).

The argument of our Ritualist is perfectly plain and simple and can be understood by all. If secular societies united for temporary purposes demand the use of ceremonies, much more do sacred and religious ones whose purposes are divine and eternal; but Masonry is a religious society whose purposes are divine and eternal, for it is opened in the name of God and the Holy Saints John for the peculiar purpose of uniting its members on the contemplation of the divine lessons which it inculcates; therefore should Masonry use ceremonies.

But what interests us most is not the plainness of the argument, but the clearness and openness with which from the very beginning, Masonry tells its members that its purposes are sacred and religious. It teaches them to pray; it joins them in prayer with the Master and exacts an audible response from all present that they may thus declare outwardly their internal participation.

But who, we ask, has composed this prayer with which the lodge is opened? Masonry. Whose response is that which all the members are to make? Masonry's. Whose are the dogmas expressed in that prayer? Again the answer is, Masonry's. Do the prayers sound orthodox and even Catholic? They do. Are they orthodox and Catholic? They are not. Are they even Christian? No. But they sound Christian. They do.

What are the arguments for such a decided assertion?

First, Masonry claims to admit on an equal footing the members of all religions, Jews and Gentiles, Christians and Pagans: it requires all to join in its prayer and express their concurrence in its worship. It must therefore attach such a meaning to its words that, sound as they may, all its members can unite in the sense. This is evidently impossible, if the meaning be so re-

stricted as to be Christian. Jew and Buddhist and Mohammadan and Agnostic, would be immediately up in arms and refuse to join in the prayer, for they are not Christians.

This our author himself will tell us in express words in his Encyclopaedia of Freemasonry, under the heading "Christianization of Freemasonry." Here are his words: "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist could not conscientiously partake of its illumination." The prayers, therefore, are not, and can not be, distinctively Christian; else, as our author tells us and as everybody plainly sees, "the Jew and the Moslem, the Brahman and the Buddhist could not conscientiously take part in them."

Secondly, we shall presently show that in the idea of Masonry, Christianity as professed by the world at large, whether Protestant or Catholic, is the grossest error and ignorance. Masonry pretends to emancipate its members from all this humbugry. It can not, therefore, as a solemn and sacred action in its lodge, ask the concurrence of its disciples in any such superstition. Masonry's prayer is not, therefore, Christian; it can not be, as we, outside Masonry, understand the term Christian. And yet who, ignorant of Masonry's inwardness, would suspect a prayer so beautiful to a Christian eye as this?:

"Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that 'where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them.' In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings that we may know and serve thee aright and that all our actions may tend to thy glory and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling and to illuminate our minds that we may walk in the light of thy countenance, and when the trials of our probationary state are over be admitted into the Temple 'not made by hands, eternal in the heavens.'

"Response by the Brethren.—So mote it be. Amen" (pp. 15-16).

It would be a waste of time at present to comment on the prayer at length, for it is so artfully constructed on the model of Catholic prayers that it seems to breathe their very spirit. Our words would seem exaggerated, for our reader's mind is not yet schooled in Masonic ideas and methods. We have shown that the prayer can not be Christian; and this will become plainer and plainer as our study advances. For the moment, we insist merely on the evidence afforded us by this prayer, that Masonry is a religion. The prayer is addressed to the deity of Masonry; its members assemble in his name; his blessing is invoked; a petition for

knowledge is made; service to his glory is promised; hopes of immortality are expressed. This assuredly is religion, at least as regards external forms and the outer shell. And this is a prayer not made rarely or on extraordinary occasions; it is the opening prayer to be recited at every assembling of a Masonic lodge. Every meeting of Masons, therefore, is, as the Ritualist says, for sacred and religious purposes.

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THE TRANSFORMATION OF A CITY.

It has been stated, and we believe without exaggeration, that one of every five of the inhabitants of the old City of New York (Manhattan Island) is a Jew. That is to say, in a population numbering over two million, there are 400,000 Jews. Some of their champions indeed go further and claim that the Jewish population more nearly approaches 500,000.

Less than thirty years ago the population on the lower East Side was largely Irish, and a half dozen churches were not too many for the spiritual needs of the English speaking people. There was also a sufficiently numerous body of German Catholics, who generously supported the two churches of the Redemptorists and the Capuchins which were established for their use. Then the Jew was the rare exception in that district, which comprised several of the most populous wards of the City; but since that time the thrifty and prolific children of Israel have been arriving year by year in increasing numbers, until now that section holds more than one-half of the whole Jewish population. Correspondingly the people of all other races have been giving up their homes and associations to go "up town," and the former Catholic population has been so reduced that two or three churches would now suffice, where formerly seven or eight were not too many. Indeed the extinction of one parish by the taking of the church property by the City for public use (East River Bridge approach) proves to be an acceptable solution of the problem what to do with a Catholic church without a congregation or an endowment. The Italian immigration is undoubtedly planting itself close to the lines of the Jewish settlements in this congested district; but passing over the question of the Italians and their isolation from the Church in New York, about which there is much to be said (see the *Messenger*, January, 1903), the fact remains that in this former stronghold of Catholicity the Jews have practically supplanted the Christians. There are in the City to-day about fifty synagogs, at least twenty of them in this district. The language spoken is almost exclusively the Yiddish jargon. Beginning here

in the sweatshops or as street peddlers, housed in tenement barracks holding some of them as many as twenty-six families, the Jewish immigrants live and multiply and toil and accumulate. With their conditions improved they find a more comfortable residence in another part of the City, and the second generation, proud of its public school education, (for the Jews are the greatest patrons of the system) pushes itself into the professions, into politics, and into the higher walks of mercantile life. In the courts the Jew lawyers outnumber the Christians; Jewish physicians' signs may be read all over the City, while in politics it has become the practice for the several parties to yield a fair proportion of the places on the ticket to representatives of the race and thus "catch" the Jewish vote. Everywhere the Jew is in evidence, and the New York Ghetto may truly be said to be the greatest in the world.

We are moved to these observations by reading in the N. Y. *Times* (June 12th) the remarks of Mr. Edward Lauterbach, a prominent Jew, lawyer and politician, who occupies the important position of President of the Board of Trustees of the College of the City of New York. The occasion was a dinner complimentary to a young Jew lawyer who had just received a political appointment. Mr. Lauterbach said: "It is a great thing to see young men of the Jewish race almost penniless working their hardest for an education. The College of the City of New York is the place where we see it. What a proud edifice that is. What a proud edifice the new City College will be with its steeple. *There are out of 2,100 pupils in the City College 1,900 of the Jewish faith*, eager and earnest aspirants for an education." (Italics ours.)

That College, which seems to exist wholly for the education of the Jewish youth, is maintained at an expense of about $300,000 annually, paid by the taxpayers of the city. The precise amount appropriated for the current year is $298,362. (See Official Budget for 1903). The College was formerly the "Free Academy," but as this title advertised the fact that its students were receiving their higher education wholly at the expense of the taxpayers, the "Free" Academy was dropped and the more pretentious title of College was assumed. Without any educational institutions of their own, the Jews have, year after year, thronged this City College, until now their spokesman boasts that its students are nearly all Jews, and at the recent commencement 190 of these were graduated and sent forth as the finished product of New York's vaunted system of State education. The Normal College, also free, which furnishes the higher education to several thousand girls, is attended by Jewesses in the proportion of fully seventy-five per cent. of the total number. This College in like manner is maintained at an expense (for the current year) of $220,000. (See

Official Budget). The students in both these colleges are recruited mainly from the public schools.

The N.Y. *Sun*, usually well informed, (June 20th), after speaking editorially of the preponderance of Jewish names in these two colleges, adds: "And in the list of the aptest pupils of the public schools generally the Jews are more numerous than any other race.....On the East Side in the region of the Ghetto the names of the school children are almost exclusively Jewish of course, but we observe that in the schools of parts of the town where the Jewish population is still relatively small, those names are many and proportionately are more than those of any other race."

For the year 1903, the appropriation for the common school fund, to be spent in the City of New York, apart from the expense of the two colleges above mentioned, reaches the enormous sum of $20,063,017.77, of which the Catholic taxpayers must and do pay their proportionate share.

Schools and educational systems, especially in communities that are wealthy and highly civilized, as the phrase goes, are a sure sign of either true progress or of moral decay, according to the character of the instruction which is imparted and the standards set for guidance of the lives and conduct of the individuals who come under the influence of such schools. When, therefore, we find the metropolis of the country spending annually about twenty-one million dollars in educating their youth according to a system which wholly forbids religious instruction, which ignores conscience, which substitutes mere human law as the only monitor to be obeyed or feared,—it is easy to understand the widespread and growing spirit of irreligion, of commercial dishonesty, of disregard of the duties of the domestic relations, and of other forms of immorality of which there is such abundant evidence. When, in addition, we observe that most of this money is spent upon the advancement of a race whose instinct is hatred of Jesus Christ and contempt for His teachings, we wonder whether the Catholicity of the Archdiocese of New York will always be as triumphant as it now claims to be.

That the Jew everywhere should gravitate toward New York, is not surprising, considering the opportunities presented to him there. Indeed the Zionists may "go further and fare worse." That New York has already become a great Jewish encampment is unmistakably manifest. What the results will be as affecting the Church and society at large, remains for history to tell.

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HEROISM TURNED AGAINST ITSELF.

Dr. William Bacon Bailey, instructor in statistics and sociology in Yale University, publishes in the *Yale Review* the results of his researches with regard to the increase of suicide in the United States. The years covered, or partially covered, by the study are 1897-1901. Eleven of the papers examined were from New England. On account of the fragmentary character of the statistics it was impossible to find any suicide rates for the entire country. For purposes of comparison the unit of 10,000 was taken. Out of 10,000 suicides, 7,781 are males and 2,219 are females. In Maine the ratio is roughly 3 to 1; in Rhode Island 3½ to 1, and in Connecticut 4 to 1.

Altogether, the conclusion drawn by the St. Louis *Republic* (June 1st) from Dr. Bailey's statements seems to be well warranted: "Suicide increase in America rapidly approaches a mania."

How are we to account for a phenomenon which has in itself the elements of contradiction?

The men and women of to-day live only in and for the present. They have lost faith and hope in eternity. Nevertheless, they contemn this life which they adore. They quit it capriciously and they quit it sorrowfully. Whether he choose the dagger or the pistol, poison or the rope, the self-murderer sacrifices all his chances of happiness—for to him there is no other happiness beyond that of this nether world—subjects himself to pain and his family and friends to disgrace.

Truly, suicide is what Hello called it: "*l'heroisme à l'envers*," heroism turned against itself. It is the substitute for heroism of Satan, whom Tertullian has called "the ape of God." It is absolute negation in deed. The Devil to-day strives to bury the world in absolute negation. Formerly, he contented himself with a partial negation; he was satisfied with spreading heresy. Heresy implies a choice between truths. It spells a rejection of only the one or the other. To-day, Satan inspires atheism and absolute negation.

We are assisting at the gradual extermination of the things which have hitherto stood between complete truth and absolute error. It is for all of us more than ever and in the fullest sense of the word, a question between life and death. Which will you choose: life or death? If you choose life, then in the name of God set your face against negation, return to the truth, such as it is incorporated in all its plenitude in the Catholic Church and in her alone. Sustain those who stand on her ramparts and defend her citadels.

FISH-EATING, LEPROSY, AND THE LAW OF ABSTINENCE.

A reader in New York some weeks ago sent us a clipping from the *Mail and Express* of that city, dated May 25th, in which it was stated on the authority of Dr. Jonathan Hutchinson, former President of the Royal College of Surgeons in London, who recently returned from investigation in India, that fish-eating is a cause of leprosy.

"Wherever Catholic missions are successful," Dr. Hutchinson was quoted as saying, "leprosy increases. My calculation is that the risk to a Catholic convert is twenty-fold that of one who remains in the Hindoo faith. If I dare trust my figures it may possibly in Bengal reach ninety-fold."

We did not see Dr. Hutchinson's original letter to the *Times*, in which it is alleged he made the surprising statement that Catholic abstinence is responsible for the spread of leprosy. But he has since written another letter to the same newspaper (quoted in the N. Y. *Evening Post* of June 9th) in which he says that "all sound fish, fresh or cured, is perfectly wholesome. It is only after decomposition has set in that it is dangerous."

Now the Catholic Church compels no one to eat decomposed fish. And if fish-eating of itself were the cause of leprosy, why is this scourge unknown in countries where millions of Catholics eat their fish on days of abstinence?

Besides, there are other victuals that can be taken in lieu of fish on days of fasting and abstinence.

The Church, in making and sustaining her disciplinary regulations, is not impelled by hygienic or medical reasons. But her faithful children may rest assured that they will not suffer in their bodily health while advancing their spiritual welfare in accordance with her laws.

Being the central truth, as an eminent French philosopher has put it, the Church finds herself on the right side in every question, theoretical and practical. She does not, it is true, occupy herself specifically with men's health; but because she provides for all things like a loving mother, she provides also for this. Standing in the very centre of things, her wise ordinances extend in every direction. The physical and the moral laws are so closely and mysteriously interlocked that the Church, while she seems to have in view only the well-being of the spiritual man, provides also for his material welfare in a far greater degree than appears on the surface or than most of us imagine.

Abstinence is most assuredly one of the laws of physical life. It holds a more important place in human life that we are aware of; but the eye of our mother penetrates to the essence of things. Her laws and institutions, beyond their direct and apparent aim,

reach a multitude of other ends which we can not in our present blinded state perceive. They seem oftentimes to be unimportant and trivial, but if you disturb them, you violate a thousand physical laws which are grouped about them and which promptly avenge themselves whenever you touch the centre around which they gravitate.*)

WHY IRISHMEN ARE TRUE TO THEIR FAITH.

The Archbishop of Tuam in a recent sermon spoke of the affectionate relations which existed between pastors and people in Ireland. Those outside the Church marvelled at it. They were jealous of it, and could not understand it, and attributed it to every cause but the right one.

When they looked around in the past and in the present, they might ask why it happened that the Catholics of England, and of Scotland, and of Denmark, and many other northern countries of Europe, had almost lost their faith, while the people of Ireland, in the face of the greatest persecutions, had not lost the faith. That was a problem that had engaged the attention of many historians who had not, as might be expected, hit on the right solution. In his opinion, the explanation was that in obedience to the teaching of St. Patrick they in Ireland had never forgotten their loyalty and obedience to the See of Peter. In the Book of Armagh they found amongst the sayings of St. Patrick: "As you are Christians and followers of Christ, be ye also Romans"; and it was laid down by St. Patrick that if any religious questions of difficulty arose in Ireland, they were to be referred to the Pope and settled by him. There was the secret of the perseverance of the Irish people in the Catholic faith, and that was the great lesson inculcated by their national Apostle—that they could not be Catholics except they were Roman Catholics, and that they could not keep their faith except they were loyal and obedient to their Holy Father the Pope. Everything else was gone almost in Ireland, but the faith of the people here in that old town of theirs. Six or seven hundred years ago they had an English colony, and now they had the Bermingham Castle dismantled, and the walls of what was once a stronghold were in ruins. The old towers that guarded the castle were empty; the proprietors were gone with the beautiful Dominican church that they built; the material edifice was gone; but the faith of the people was not gone. The Catholic faith had not gone from the hearts of the

*) See Ernest Hello, *Le Siècle*, XVIII.

people, and was it not true that to-day it was as strong and as fervent indeed as ever it was? They had triumphed over untold trials and dangers because they had listened to the voice of their supreme pastor. So it was in the past, and so it would be in the future, for they had the same loyalty to the successor of St. Peter and the same devotion to their pastors as their fathers had. It was not human power that kept the faith alive in Ireland. Let them not imagine for a moment that no dangers awaited Catholics in the future, and that, so to speak, everything would go on smoothly, and that they would have everything their own way. Those who looked before them and could read the signs of the times, saw that they would have to be loyal to their pastors in the future as their fathers had been loyal to them in the past. There was the great question of education, and he knew of his own knowledge that there were people in Ireland who were extremely jealous of the fact that the education of the people, as they say, is so much in the hands of the clergy, and who would take it out of their hands if they could, and win the young away from their devotion to their pastors if they could, and who would separate religion from education if they could. Those dangers were before them. How were they to overcome them? By listening to the voice of their pastors, and by being obedient to their counsels, and if they were united in that obedience and loyalty, not all the powers of all the English ministers could shake the Catholic faith one single iota or deprive them of their rights as Catholics and as Christians to educate their children according to their consciences.

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MINOR TOPICS.

Time and the sound arguments so often made in this journal are gradually convincing all the Catholic mutual benefit societies that they will have to raise their rates if they do not want to go under. The Buffalo *Courrier* of June 15th informs us that the Catholic Mutual Benefit Association purposes to increase its insurance rates.

"In common with many other fraternal insurance orders, the Association is discovering that the rates during its youth and before the members began to die off in great numbers, are too low to insure it perpetual life. It now costs men joining, between the ages of 40 and 45, $1.45 an assessment on $2,000 insurance, and from 45 to 50 years, $1.65. These assessments can not be made oftener than twice a month. One assessment yields with the present membership about $47,500.... During the last few months the death rate has been so large that even two assessments for March and April, yielding for each month $95,000, did not bring

enough money to meet the losses. For March the demand on the treasury was $113,000 and for April it went up to $115,000, leaving a shortage for those two months of $38,000. This deficit can only be made up from future assessments which produce more funds than called for to pay death losses. In other words, unless the rates are increased, the officers of the Association will have to rely upon a low death rate to enable them to catch up with recent losses. As the society is now twenty-seven years old, it having been organized at Niagara Falls in 1876, it is anticipated that the deaths of the oldest members will come faster and faster up to a certain point. In order, therefore, to place the Association on a solid business basis, the officers and members are now discussing the question of what the increase shall be."

Rev. Dr. Baart writes to THE REVIEW:

Regarding the use of the organ during the whole mass on Holy Thursday I would quote the following from the 'Cæremoniale Episcoporum,' lib. I, cap. 28: "I. In omnibus Dominicis et omnibus festis per annum occurentibus, in quibus populi a servilibus operibus abstinere solent, decet in ecclesia organum et musicorum cantus adhiberi. II. Inter eas non connumerantur Dominicae Adventus et Quadragesimae, excepta Dominica tertia Adventus, quae dicitur *Gaudete in Domino*, et quarta Quadragesimae, quae dicitur *Laetare Jerusalem*, sed in missa tantum—item exceptis festis et feriis infra Adventum ad Quadragesimam occurentibus, quae cum solemnitate ab Ecclesia celebrantur, ut in die SS. Mathiae, Thomae Aquinatis, Gregorii Magni, Josephi, Joachim, Annunciationis, et similibus—item Feria V. *in Coena Domini*, ad missam tantum, et *Sabbato Sancto* ad missam et vesperas—et quandocunque occurerit celebrare solemniter et cum laetitia, pro aliqua re gravi."

From this quotation you will be convinced that the organ may be used during the whole mass on Holy Thursday, but not during other services on that day. This will also be a sufficient reply to several correspondents.

It is true that De Herdt, pars 5, n. 11, says: "Infra *Gloria* pulsantur omnes campanae majores et minores, et deinceps campanae et organa silent usque ad intonationem ejusdem hymni in Sabbato sancto." But he quotes no authority whatever for his assertion about the organ in this place. In fact he here overlooks or contradicts the 'Caeremoniale Episcoporum' to which in his pars I, n. 40, he had referred regarding another matter, that of playing the organ during the consecration of the mass, which is mentioned in No. IX. of chapter 28 of Book I. of the 'Ceremoniale Episcoporum.'

P. A. BAART.

An article in the *Outlook* calls attention to one feature of our army's work in the Philippines, of which comparatively little has been known—the establishment of schools taught by soldiers shortly after the occupation of towns and villages, out of which grew, in a way, the present elaborate school system. There were 479 such schools in Northern Luzon, 89 in Southern Luzon, 210 in Panay, 59 in Negros, 23 in Cebú, and 45 in Mindanao. The in-

structors were in only a few cases trained teachers, yet we are assured they gave the native teachers a smattering of English, which made the work of the permanent American teachers easier than it would otherwise have been. Under the military government $104,251.87 was expended from the public civil funds for the purchase of school-books and supplies. The N. Y. *Evening Post* (June 2nd) thinks the *Outlook* article will arouse in many people's minds a desire to know more of what is actually being accomplished by the elaborate school system now established throughout the archipelago. "We have heard President Schurman's denunciation of the attempt to force an alien language upon the Filipinos, and we get at rare intervals a glowing report from official sources. Beyond this and the news of the occasional killing of a school-teacher little is heard—a state of affairs characteristic, by the way, of most of our rule in the archipelago."

A harrowing tale of "three men in a boat" comes out of the East (N. Y. *Sun* and N. Y. *Herald* of June 16th). The men were three clerics of the New York Diocese and the boat a 90-foot yacht attending a race on Long Island Sound within twenty miles of the Metropolis. The affair may not be said to have gone on swimmingly, for a rude blast from old Boreas capsized the yacht and our three "sky pilots," drenched and clinging to the overturned boat, were in no small danger, until they, with all hands, were happily rescued by other boats from their watery predicament. Yachting is said to be a noble sport, but was it prudent in our esteemed friends thus to expose themselves to the perils of the deep, or were they in training to become chaplains in the navy?

In a review of Rev. W. Turner's new History of Philosophy, Rev. L. G. Deppen writes in the Louisville *Record*, which he so ably edits (No. 26):

"The second part is on the Philosophy of the Christian Era, and deals with *Patriotic* philosophy, Scholastic philosophy, and Modern philosophy, and their several schools."—(Italics ours.)

Dr. Turner, we believe, teaches in the St. Paul Seminary under Archbishop Ireland, who is the phrophet of patriotism; but that he should devote a chapter of his book—which we have not seen—to "*Patriotic* philosophy" (with a capital P), is more than we can credit. Ordinarily the first chapter on the philosophy of the Christian era treats of the *Patristic* school.

In view of the mass meetings that have been held in the U. S. to express sympathy for the persecuted Jews in Russia, it is interesting to observe that negro malefactors in the State of Alabama are practically sold to legal slavery. If the newspaper reports can be believed, the treatment of these unfortunates in many cases has been cruel in the extreme, so that the courts had to take up the matter. But such cases do not seem to arouse public indignation or sympathy; all the American criticisms for wrong conduct being reserved for foreign governments.